

ANTI-SLAVERY BUGLE.

"NO UNION WITH SLAVEHOLDERS."

VOL. 4.—NO. 27.

SALEM, OHIO, FRIDAY, FEBRUARY 23, 1849.

WHOLE NO. 183.

THE ANTI-SLAVERY BUGLE

Is published every Friday, at Salem, Columbus Co., Ohio, by the Executive Committee of the Western Anti-Slavery Society; and is the only paper in the Great West which advocates secession from pro-slavery governments and pro-slavery church organizations. It is edited by BENJAMIN S. and J. ELIZABETH JONES; and while urging upon the people the duty of holding "No union with slaveholders," either in Church or State, as the only consistent position an Abolitionist can occupy, and as the best means for the destruction of slavery; it will, so far as its limited permit, give a history of the daily progress of the anti-slavery cause—exhibit the policy and practice of slaveholders, and by facts and arguments endeavor to increase the zeal and activity of every true lover of Freedom. In addition to its anti-slavery matter, it will contain general news, choice extracts, moral tales, &c. It is to be hoped that all the friends of the Western Anti-Slavery Society—all the "voices of the Disunion movement," will do what they can to aid in the support of the paper, by extending its circulation. You paper, by the West should sustain the paper that is published in your midst. The Bugle is printed on an imperial sheet, and subscribers may take their choice of the following

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Communications intended for insertion to be addressed to the Editors. All others to the Publishing Agent, JAMES BARNARD.

The Virginia Resolutions.

February 5th, one of the Representatives in the House from Va. presented resolutions from that State in regard to slavery, the Wilmot Proviso &c. They assert that when the Constitution of the United States was formed, the rights of Slaveholders were recognized and protected by that instrument, that had they not been the South would never have consented to the Federal Union; that the Wilmot Proviso is a palpable violation of the Constitution, and that after the fullest re-examination and reconsideration of the resolutions adopted by the General Assembly of Va. on the 8th of March 1847, that body adheres to, and re-affirms them.

The resolutions of that date are as follows.
"1. Be it resolved, unanimously, by the General Assembly of Virginia. That the Government of the United States has no control, directly or indirectly, mediately or immediately over the institution of slavery, so as to impair the rights of the slaveholder; and that, in taking any such control, it transcends the limits of its legitimate functions, by destroying the internal organization of the sovereignties who created it.

"2. Resolved, unanimously, That all territory which may be acquired by the arms of the United States, or yielded by treaty with any foreign Power, belongs to the several States of this Union, as their joint and common property, in which each and all have equal rights; and that the enactment, by the Federal Government, of any law which should directly, or by its effects, prevent the citizens of any State from emigrating, with their property, of whatever description, into such territory, would make a discrimination unwarranted by and in violation of the uncompromised of the Constitution and the rights of the States from which such citizens emigrated, and in derogation of that perfect equality that belongs to the several States as members of this Union, and would tend directly to subvert the Union itself.

"3. Resolved, That if, in disregard of the act of Congress on the admission of the State of Missouri into the Union, generally known as the Missouri compromise, and of every consideration of justice, of constitutional right, and of fraternal feeling, the fearful issue shall be forced upon the country which must result from the adoption and attempted enforcement of the Wilmot Proviso as an act of the General Government, the people of Virginia can have no difficulty in choosing between the only alternatives that will then remain—of object submission to aggression and outrage on the one hand, or determined resistance on the other, at all hazards and to the last extremity.

"4. Resolved, unanimously, That the General Assembly holds it to be the duty of every man, in every section of this Confederacy, (if the Union is dear to him,) to oppose the passage of any law, for whatever purpose, by which territory to

be acquired may be subject to such a restriction.

"5. Resolved, unanimously, That the passage of the above mentioned provision makes it the duty of every slaveholding State, and of all the citizens thereof, as they value their dearest privileges, their sovereignty, their independence, their rights of property, to take firm, united, and concerted action in this emergency."

"11. Resolved, That we regard the passage of a law by the Congress of the United States, abolishing slavery or the slave trade in the District of Columbia as a direct attack upon the institutions of the southern States, to be resisted at every hazard.

"12. Resolved, That in the event of the passage by Congress of the 'Wilmot Proviso,' or any law abolishing slavery or the slave trade in the District of Columbia, the Governor of this Commonwealth is requested immediately to convene the Legislature of this State (if it shall have adjourned) to consider of the mode and measure of redress.

"13. Resolved, That the Governor of this Commonwealth be requested to send a copy of these resolutions to each of the States of this Union, and also to our Senators and Representatives in Congress.
In presenting them, Mr. Hunter said, 'The adoption of these resolutions, Mr. President, was perhaps due from our State, not only to the rights of her own citizens, but to the Union, which she has ever sought to cherish and preserve. If ever I had these opinions, it was her duty to warn her sister States of her feelings and intentions in the most solemn form known to her proceedings.

To promote the sincerity of her desire to promote concord, she approaches her confederates not only in the spirit, but in the very language of compromise, and submits to their consideration the fearful alternatives between which she must choose if she cannot be permitted to retain her position of equality in this Union, even by the sacrifice of a portion of her rights and interests. It was once—may be, perhaps, still—within the range of possibility that such a course on the part of all the southern States might induce a pause in the progress of what we feel to be aggression and insult, however differently it may have been intended.—At any rate, it is due from Virginia to make every effort to save both the Union and the indispensable rights of her people. It is due from her, because no State has contributed more than she did to make and maintain the Union as it now exists. In almost every battle of the Revolution—from the Heights of Abraham to the plains of Georgia—from what was then the remote northwest—from Kaskaskia and Vincennes to Jersey and the Carolinas—her blood was poured; and, to the extent of her means, her treasure was as freely expended.

She not only sacrificed to make, but also to maintain, the union of the States. To secure harmony and promote fraternal feelings, she ceded away her northwestern territory, and submitted to conditions which gave, forever, the preponderance of political power to the non-slaveholding States—so little was she jealous of their progress, or doubtful of their disposition at all times to do her justice. Under all circumstances, and at all times, she has manifested her attachment to the Union. She has reared her sons to cherish and revere it as, originally, it was formed. It has ever been as a household word with us—sacred for its domestic associations, and which never passed the lips that it did not stir the heart.

Sir, we have been taught to believe that our Constitution, if administered truly, and in a spirit of justice and fraternal feeling, contained more securities for human happiness and the liberty of the citizen than any other instrument ever devised by the art of man. But the Union which we love is a confederacy of equals. The Constitution which we cherish makes no invidious distinction between States or citizens, but distributes equally its blessings and its burdens. Such is the Union and such is the Constitution which the blood of our fathers was shed to procure; and shall their sons so far fail in reverence to it as to agree to the subversion of the very principle which lies at the foundation of the structure.—Sir, this cannot, ought not to be. The South cannot consent to be made the Jamaica or even the Ireland of this Confederacy, without an effort to prevent it.—It would not be for the glory or even for the interest of the non-slaveholding States to force us to such extremities if they could. Sir, they can have no interest in forcing us to extremities; and I believe that they would pause in that progress which is inevitably leading to such a result, if they understood fully how we think and feel on this subject. Alas! sir, that it should be so; but we have ceased to study and consider the feelings and opinions of each other in the true spirit of fraternal affection.

Mr. President, I know not what effect these resolutions may produce in other States—very little, I fear; but they at

least contain food for reflection. Sir, it is a grave occasion when one of the States of this Union feels bound to speak out in such language as that of these resolutions. It was in March, 1773, that the messengers of Virginia and Massachusetts crossed each other as they bore mutual propositions for the establishment of committees of correspondence for the maintenance and preservation of their rights. Such were the feelings which passed between Virginia and Massachusetts at that day. It was in March, 1847, that the General Assembly of Virginia warned its sister States.

How near it may be—it would be their duty, as they value their dearest privileges, to take firm, united, and concerted action. Mr. President, where are we? Whither are we tending? I think I know where we are; but who can tell whither we are going? I have neither the will nor the power to draw the curtain which veils the future. I shall endeavor to discharge the duties of to-day, and to look for consequences to-morrow, well knowing that, 'there is a destiny which shapes our ends, rough-hew them how we may.' It is enough for me to know that I am pursuing the path marked out for me by my State. Where she leads I will follow, wherever it may carry me. One thing I know and gratefully acknowledge: I know it to be her purpose to protect the rights of her sons by all the means in her power. She has said it, and shall she not do it? There is no truth in her belief that she bows his head in shame to the world; she would not make good her word to the full extent of her ability. It is never for individuals nor States to command success; but it is for them to pursue the path of honor, wheresoever it may lead. Some things they will certainly secure. They will secure their self-respect and reputation; these are the priceless possessions which I understand my native State to promise to defend at all hazards, and to the last extremities.

The Southern Demonstration—Slavery and the Union.
'The stars in their courses fought against Siera,' when it was decreed that he should fall and perish. It is so now—always. Whatever is doomed hastens to destruction, the efforts of friends and foes alike conducting to that end. He who cannot now perceive the handwriting on the wall with regard to Human Slavery in the United States must be smitten with moral blindness. Never before did champion and adversary more clearly though unconsciously co-work to ensure the same result. The last grand struggle is evidently and rapidly approaching.—Its advent will be heralded by the transformation of timid, time-serving, unprincipled men throughout the Free States into free-spoken and intemperate contemners of the enslavement of one man to the use and profit of another. The moral nature of Slavery will come to hold the first instead of the last place in popular regard; leaving the Constitutional Union to follow after. Thinking, conscientious men will first inquire and determine what is their duty to God and Humanity; next, what is required of them by the South and the Constitution. Such is the natural order; it will soon be the actual.

The proceedings of the several caucuses held with closed doors by the Members of Congress from the Slave States have long been made public, and we lose no time in spreading them before our readers. Judge Berrien's Address, first because it was universally rejected, and so is no part of the authentic expression of Southern sentiment; secondly, because it is a diluted and inoffensive release of Mr. Calhoun's which was adopted, and which we make room for. It is certainly a more politic and less exceptional than the one adopted; but none at all would have been still better. We prefer to know the 'worst,' and so thank the majority for adopting Mr. Calhoun's manifesto. Nothing was ever better adapted to the great work of arousing and fixing the North.

The Address is a labored recital of Southern grievances, which, closely scrutinized, resolve themselves mainly into two, viz:—1. The North is not as good hunting ground for runaway slaves as it used to be; and 2. The North is determined not to suffer Slavery to overstep the New Territories recently added to the Union. Both these allegations are essentially true. What then? The slaveholders of the South have a constitutional right to reclaim their 'fugitives from labor' throughout the Free States.—They have a right to take them wherever they may find them—very few deny that—but have they any right to my services or yours to aid in their recapture? If any man's time may be impressed for such a service to-day, it may be for three-fourths of the time. If we rightly apprehend the force of the Supreme Court's decision in *Prigg vs. Pennsylvania*, the slaveholder has a perfect legal right to take his slave wherever he may be found within the territory of the United States. This cannot lawfully be resisted.—But hunting, tying, and carrying off fugitive slaves is the slaveholder's business—if he wants help, let him pay for it, and obtain such as pay will bring. The slave shall be delivered up, on proper proof that he is a slave; but this delivery is a legal not a popular duty. The sheriff and his posse properly act only upon evidence; not even an officer can rightfully arrest a man as some other man's property without giving some evidence

that such is the fact. Thus fugitives often escape, while freemen have repeatedly been carried off and sold for slaves. Fifty able addresses will not arrest the strong tendency throughout the Free States to have less and less to do with the return of human beings into bondage. We really can foresee no help for this—none, surely, in caucuses and addresses from the slaveholding Members.—The Free States—shamed into manhood by the Abolitionists of various species—will not permit the extension of Slavery. The vast regions which came to us Free must remain so.

There is no reasonable ground for expecting secession from this resolve. On such a day as this is morally sure to occur, the popular hostility to Slavery Extension. What is to be done about it?

Mr. Calhoun utterly fails, in our judgment, to show any constitutional right of the Slaveholders to remove their human estate as easily to New Mexico and California, there to labor and increase for the master's profit. He talks strongly about equality, by which he means not the equality of men and their rights, but the equal right to do justice and injustice, which we cannot admit. In sustaining his position, he resorts to assertions which the truth does not warrant. It is not true that Southern men and Slaveholders are 'disfranchised of a privilege' in respect to the New Territories, which is 'possessed by all others, citizens and foreigners, without discrimination as to character, profession or color.' It is not so, Mr. Calhoun! Let a Russian noble migrate thither with his serfs, and the Law we stand for would say to him as to you: 'You are welcome here, Sir—so are your people; but the relation formerly existing between you of bondmen and lord cannot here be recognized and enforced by Law. So long as it is voluntarily maintained by mutual consent, it will not be interfered with; but it cannot and will not be upheld by legal force.' Just so the law will say to Abdul-Kader and his assortment of Arabs, and to any other Turk or Arab who chooses to 're-establish the domestic institution' of Polygamy into our peaceful realm. He would be welcomed there—so would his women if they outraged no dictate of decency or propriety; but we are not bound to naturalize and legalize all manner of oppression and immorality because the persons who practiced these abominations have 'an undisputed right to migrate to California and New Mexico.' Mr. Calhoun deceives himself by his mastery of equivocal terms, but he cannot deceive the People of the Free States.

But the South did her part toward the act and rather more. She took the lead in the original theft of Texas from Mexico. She took the lead in the Annexation swindle, driving the reluctant North into it through her control of the machinery of that stupendous fraud entitled the Democratic party.—But for that machinery not one-fourth of the voters of the Free States could ever have been coaxed or driven into acquiescence, even in Annexation. She took the lead also in hurrying us into the consequent War, through Polk's counsels and Seward's diplomacy.—But we do not thank her for all this; we do not recognize it as imposing on us the least obligation whatever. 'The South' of Mr. Calhoun and his backers in Annexation and in this Convention drove us into the War; but its cost in blood and treasure, in reputation and morals weighed equally and still weighs upon all parts of the Union. At a very early period of that War, the South was warned by the vote of the House on the Wilmot Proviso that the North would never consent to the farther Extension of Slavery. She cannot plead surprise or disappointment.—And we feel that the Nation has quite enough to answer for with regard to that territory without the guilt of consigning a new empire to Bondage. Let it at least be Free Soil.—N. Y. Tribune.

Purchase of Cuba by the U. States.

The *Gaceta de la Habana* of the 27th ultimo, after quoting from the Madrid *Gazette* a contradiction of the story that a negotiation was going forward in that capital for the sale of the Island of Cuba to the United States, remarks as follows:—
'Thus speaks the official organ of Her Majesty's Government, and the same has been our opinion from the moment the impostures of certain presses in the United States first reached us. It is now utterly impossible that there should have been even a conference, on matters of that sort. The men now at the head of the Government and those who are to follow them, whatever may be their creeds or principles, their political complexion and tendencies, would view with indignation such an idea; which, moreover, bears on its face all the characteristics of the visionary and absurd. Our readers will perhaps remember that in the Gulf of Guinea there are two uninhabited islands, called Fernando Po and Annobon, which, although nearly forgotten, belonged to us, and formed a part of the Spanish territory. They will also remember the excitement which was occasioned by the mere proposition to cede those islands to another Power. The press, of all shades and opinion, was up in arms against the suggestion, which involved, as they conceived, a lowering of the national dignity; and there was but one opinion on the subject throughout the kingdom. If such was the case then, it is easy to imagine what an impression would be produced by a similar proposition relating to the Island of Cuba, so attached to the crown of Spain as the most important of her ultra-marine provinces. A govern-

ment, a religion, laws and family relations of more than three centuries, cannot be sacrificed to a rash and almost inconceivable project. No Spaniard, worthy of the name, could hear it uttered without indignation; and this alone ought to convince the authors of such impostures of the absurdity of their falsehoods.—This propensity to invent paradoxes, causes us more pity than injury; and if we now allude to what we read months since in an American paper, it is because we find in the Madrid *Gazette* the paragraph above quoted, and not because our readers need any assurance from us, humble as we are, though in the present case speaking on sufficient authority.

'The Island of Cuba thrives and is happy under the paternal Government of Madrid, and its inhabitants are not only faithful, but understand their true interests. Compare its situation with that of the rest of what was once Spanish America, look to Europe and the entire world, that we may bless the hand of Providence which preserved us unharmed amidst the general wreck.'

'Thus we talk, here in Cuba, of our true condition. Thus we speak of rumors set afloat by reckless men, who hope to profit by the change. They themselves do not believe what they assert with such an air of confidence; if they did, they would have but a poor opinion of the Island of Cuba, the Government of her Majesty, and the national character.'

Law of Ohio.

An act to authorize the establishment of separate schools for the education of colored children, and for other purposes. Passed Feb. 6th, 1849.

Sec. 1. Be it enacted by the General Assembly of the State of Ohio, That the trustees of each incorporated township in this State, and the trustees, visitors, and directors of schools, or other officers having authority in the premises, of each city and incorporated town or village, shall be and they are hereby authorized and required, respectively, in case they shall not deem it expedient to admit the colored children resident in any such township, city, town or village, into the regular common schools therein established, to create one or more school districts for colored persons, in every such township, city, town or village, which district or districts, shall include all the territories thereof; and in laying off said districts, and in altering the same, they shall be governed in all respects by the provisions of the act for the support and better regulation of common schools, &c., passed March 7, 1838.

Sec. 2. Whenever any district shall be established as aforesaid, the trustees or other authorities establishing the same, shall give notice, by public advertisement, to the adult male colored tax payers residing in such district, to meet at a time and place specified in the notice, and choose their school directors, and such meeting, and all subsequent meetings, for the election of directors, and for other purposes, shall be held and conducted as is directed in respect to meetings for like objects by the said act of March 7, 1838, and the act amending the same; and the powers, rights, and duties of the directors so chosen, and of their successors, shall be the same in respect to the school officers of their several districts, as are conferred upon, or required of school districts by said acts.

Sec. 3. The trustees or other authorities establishing separate districts, as aforesaid, shall cause an accurate list to be made as speedily as possible, of all colored tax payers, and of all colored youth over four and under twenty-one years of age, resident therein, and shall certify it to the county auditor, who shall preserve the same in his office, and no property of any colored tax payer within said districts shall be charged with any special tax for district purposes, for the benefit of the schools in any regular district, composed wholly or in part of the same territory; and no property of any white person in any regular district, shall be charged with any such tax for the benefit of the schools in any separate district composed wholly, or in part, of the same territory.

Sec. 4. Every separate district, established as aforesaid, shall be held to include for school purposes, only the colored persons resident within its territorial limits, and from and after the establishment of the same, the colored youth resident therein, shall attend the schools organized under the directors of such district; and the powers and duties of county auditors, county treasurers, township clerks, district treasurers, and district clerks, and other officers in regard to such separate district and the schools established therein, shall be the same as now are or may be exercised or performed by said officers respectively, in relation to the regular districts, and the schools established therein, and said districts and schools shall in all respects except so far

as this act provides to the contrary, be governed by and have the benefit of all the provisions of said act of March 7, and the amendatory acts, and all acts relating to schools in cities, towns, or villages, modifying the same.

Sec. 5. The term colored as used in this act, shall be construed as being of the same significance as the term 'black or mulatto,' as used in former acts.

Sec. 6. The act entitled an act to provide for the establishment of common schools for the education of black and mulatto persons, &c., passed February 23rd, 1848, and the act to regulate black and mulatto persons, passed January 6th, 1804, and the several acts to amend the same, passed January 6th, 1807, and February 27th, 1834, and all parts of other acts so far as they enforce any special disabilities, or confer any special privileges on account of color are hereby repealed, except the act of the 8th February 1831, relating to juries, and the act of the 14th March 1831, for the relief of the poor; Provided, however, that if any person shall bring or cause to be brought, or shall aid in bringing or causing to be brought, or shall persuade or induce to come into this State, any person or persons who is or are likely to become paupers in any township of this State, every such person so offending, shall forfeit and pay a fine not exceeding five hundred dollars, to be recovered with costs of suit in any court having jurisdiction by action of debt, in behalf of the State of Ohio, or by indictment, and shall also be imprisoned until such fine be paid, unless the court shall otherwise direct.

THE DANGER.—The correspondent of the New York True Sun writes from Washington as follows:—
The impression that the question of the existence of slavery in the territories will be settled this winter, is gaining ground here, in well-informed political circles. This arises from the anxiety of the Whig managers to prevent the Wilmot Proviso from going to Taylor. The vote on the Pacheo claim, in which half a dozen Whigs of the North, heretofore acting with the abolitionists, voted to give the territory to Taylor, is a warning to the Whig leaders even then extremely anxious to save Taylor from the embarrassment that cannot fail to result from signing, or refusing to sign, a proviso bill. The subsequent storm about slavery in the District has greatly heightened their fears and will induce half a dozen or more Northern Whigs to vote for the admission of California and New Mexico as States, without an allusion to the slavery question, or to give Texas jurisdiction over New Mexico and California, south of the Missouri compromise line, annexing all of TEXAS, New Mexico and California north of that line to Oregon, or making it a non-slaveholding territory. The Whigs have the last project in hand—Gentry being its leading spirit.

The editor of the Cleveland 'Paladium,' writing from Washington, gives the following illustrative incident.
A bad Precedent—Pay demanded for the loss of a Husband.

In a former letter I spoke of the principle involved in the Pacheo bill, as being important, and if adopted as highly dangerous in its effects upon future legislation. The principle was adopted by the votes of northern serviles and the precedent established, and hardly has the money been paid over as the price of human blood, when another demand is made, and another price set upon humanity. A woman by the name of Mary Johnson, in the State of New York, hearing of the willingness of Congress to pay all demands of this character, and feeling herself much more aggrieved by the late war than Pacheo by the Florida war, petitioned Congress in substance as follows.
Her husband enlisted during the late war with Mexico, went to the field of battle under General Taylor, deserted, and went over to the enemy, was recaptured by our forces, and General Taylor considering him a dangerous fellow, sent him off with some Mexicans, beyond the influence of his own army, after he had deserted, fought with the enemy, and was recaptured. The circumstances, and news of the two are alike, and the distress pay for the loss of her husband. She says that Congress by its decision in the Pacheo claim, had determined to pay claims of a similar character, and as one thousand dollars was paid for the loss of Lewis, and as one white man is worth as much as two black men, she demands two thousand dollars for the loss of her husband. The petition was referred to the

ANTI-SLAVERY BUGLE, SALEM, O.

COMMUNICATED.

From the Field of Labor.

RANDOLPH, Feb. 7, 1849.

My last letter arrived at Suffield, Thursday, Jan. 18th. Found that the school-house where I was going to lecture was the headquarters of Methodism, and that a revival meeting was to commence in it Saturday evening, to continue as long as there were indications of good. So I spoke Thursday and Friday nights with reference to revivals of pro-slavery religion, and at the close of the last meeting, told the people that if the Methodist meeting the next night was to be a free one, as it ought to be, I would attend and take part in it, but as it was not going to be such a one, I should hold meetings of my own, both that night and the next day, in another school-house near by, and should expose the wicked religion of the revivalists, and warn everybody against it. I did so, and had as large an audience as the preacher.

Sunday night the house was so full before I got there, that a great many had to stand up, and they kept coming in for a long time after. By the time I had spoken an hour, they began to be disorderly, talking, laughing, and making so much noise it was difficult to proceed; but on my taking up the Bible, and telling them I would read what God said about going to meeting, they were silent for half an hour, when it began to be all buzz again—so much so, that in a short time very few in the house could hear what I said, though I talked as loud as I could. All at once there was a general break up, and a rush for the door from all parts of the room; the lights were extinguished; I was hustled into the street in short order; and cheering ensued which was heard by people in their houses a half mile off. Monday evening I spoke at the centre of the town. Debated the question of disunion with a man by the name of Thorpe.

Tuesday night spoke in Brimfield, in the Baptist church, and appointed a meeting in the same place for the next evening, but the rain prevented its being held. Staid in Brimfield till Saturday noon, writing. Put up with H. L. Carter, formerly one of the pillars of Liberty Party in this county, but now engulfed, swallowed up, lost, in the Free Soil movement. Quite a rapid descent has been accomplished from the comparatively high position he occupied in 1840—alone with 7000 who could not vote for a slaveholder nor pro-slavery man, (that is, pro-slavery in the political parties, for they all voted for those who were pro-slavery in the churches,) to his present depth in the mud and mire of slavery, and in the same black morass, and almost burying themselves beneath its surface in their attempts to elevate to the first office in the nation, a man who goes in for the continued existence of the whole system of slavery both in the fifteen States and in the District of Columbia. And why this descent? It was for the sake of these 3,000,000; that is, for the sake of "availability." And why was Gen. Taylor nominated at Philadelphia? Simply for the sake of this same "availability." So the members of the old Liberty party are guilty of the same recreancy to principle for the sake of success which they charge so lustily upon the northern Whigs for their support of old Zack, and even go so far as to gush down the whole bitter pill of slavery undiluted, for the paltry consideration of 300,000 votes against its further extension. If this is not a reproduction on the stage of the old tragedy of Jonah in the whale's belly, only with new names for the actors, I do not know what could be.

Why can't the Liberty men see that they are not contending for half so much now, as they were eight long years ago? And why can't the Free Soilers all see that while they are refusing their consent to slavery extension, they are at the same moment giving it to slavery existence? Why can't they see that their votes just as much say that they will preserve slavery in fifteen old States, as that they will not create it in two new ones? Why can't they see it is no worse to hold a few slaves a thousand miles off, than to bind 3,000,000 at our very doors? And even if the Free Soilers did not vote for the continuance of slavery where it already exists—even if they all considered the Constitution anti-slavery, and cast their suffrages for a man who, like Gerrit Smith, would carry it out as such, thus voting for immediate abolition, yet why can't they see that even then they would not manifest so strong disapprobation of the system as they would by separating from those who are guilty of it, and saying to those monsters of wickedness, "come not near to us, stand by yourselves, we'll have nothing to do with you"? Why can't all men see that "No Union with Slaveholders" is not merely the only consistent position of those who are opposed to those slaveholders, but is in itself the only real opposition, every thing that comes short of it being approval, since voluntary association necessarily implies approval?

This same H. L. Carter used to be a Colonel, but resigned some years ago, and now calls himself a disciple of Elihu Burritt—whose "Christian Citizen" he reads—and a non-resistant. A fine specimen of non-resistance! Refuse to be a Colonel, and then employ somebody else to be. Say you will not fight, and then appoint Martin Van Buren commander-in-chief of the army and navy.

Denounce war, and then take an oath of allegiance to the war governments of Ohio and the United States, and in particular, swear to support the Constitution of the latter, which expressly authorizes piracy. And even Burritt's Christian Citizen recommends no purer morality—no higher reform than this! Why will men consent to have their opinions moulded by the teachings of such a man? Why will they continue to drink in the sentiments—mere milk-and-water dilutions—of this Citizen, the National Era, Ohio Standard, and Cleveland True Democrat? There is more of the soul of true progress in one number of Garrison's Liberator, than in the weekly issues of all these papers for a whole year.

Saturday afternoon went to the corner of Rootstown, and spoke an hour in the league-meeting that evening. Talked the next day on the subject of sectarianism in connection with slavery. That night, when we got to the school-house, we found six of our Methodist friends assembled for a prayer meeting. From everything I could learn, I am bound in all candor to believe that they came there on purpose to conflict with our appointment, made the evening previous; for though it had been their custom to meet there every Sunday night, yet they had not done so for three or four weeks on account of preaching at the centre—they were having a revival there—and there was preaching there that night. The house was full, and all were in favor of our having a meeting, except the six Methodists. In fact, there would have been none but those six there, if it had not been given out that there was to be an Anti-Slavery lecture. So we asked them to give way. They refused. We then told them that we would give way, and stay and hear them till they got done, only asking, that afterwards they would stay and hear us. So they went on with their meeting, exhorting, singing, (in which the comeouters good naturedly joined,) and praying seven times, particularly "for the young man who was going to give an oration, or whatever else it might be called, that God would give him religion." The instant they were done, the Heights broke out in one of the most beautiful and christian songs I ever heard. It was so good that the leader of the former meeting, though he had his hat in his hand ready to jump the moment it was finished, could not stir to go. But as soon as the echoes ceased, almost before I could rise to my feet, he was marching straight out of the house, followed by one or two of the others, in spite of the pleasant and earnest entreaties of those whom they passed in getting to the door. I immediately commenced talking in a kind and affectionate manner to the three or four who remained. Presently I had occasion to speak of the great sin of voting for Taylor, when one of them—who voted for old Zack, and had his Taylor hat on at that very meeting—nudged his nearest neighbor's elbow, and whispered, "let's go," and out they all walked but one, who staid through the whole evening, and whom I lectured personally I should think nearly two hours. But they carried out one of the congregation with them; all remained and listened, for the most part attentively, to an exposition of the nature of true christianity, and to the teachings of God himself on the subject of religious meetings, as contained in the first chapter of Isaiah. By the way, the good Methodist friend who was so effectually placed hors du combat by my rebuke of the sin of voting for Gen. Taylor, declared, soon after the Philadelphia nomination, that he had rather his right hand should drop from its shoulder blade, than cast a ballot for that great Mexican cut-throat; and when, still later, a hand-bill was posted up on that very school-house, calling on the people to attend a Free Soil Convention at Ravenna, to be addressed by Thomas Corwin in favor of the election of Gen. Taylor, he said he wished somebody would go and write on that notice "it's a — lie!" In his case, therefore, no wonder "the his bird fluttered!"

Monday, Tuesday, and Wednesday nights, spoke in a school-house in Randolph, about two miles from the one in Rootstown. Half a dozen or so of the leaguers went down with me each time, and going back the first night, we all got lost in a swamp which we had to cross.

Wednesday afternoon, was in at the Sewing Circle a few minutes. Thirteen present. Obtained the names of all of them to a petition for the secession of Ohio from the bloody Union.

Sunday afternoon and evening, spoke at the cross roads in Marlborough. Had some opposition from a member of the Discipline church, who thought the reason why the abolitionists had no greater success, was because they did not give God the glory, and did not have Christ for their chairman. A comeouter in the congregation asked him who the chairman in his church was. This was a poser. He dared not say Christ was, "but if the church was what it ought to be"—"that's not what I asked you; who's the chairman of your church as she now is? I don't want any of your ifs." He tried to evade the question three or four times, but the comeouter held him to it. Finally, the necessity of his position, (having made it so strong an objection to the abolitionists, that Christ was not the chairman of their societies,) drove him to stammer out "why Christ is," at which they all laughed, for it was notorious that the most prominent man in the

church was old Bill Hatcher, of New Baltimore, the greatest Taylor man in all the region.

JOSEPH TREAT.

FAVORABLE EDITORS:

As your paper appears to advocate the doctrine of equal rights, we claim the privilege of the columns, to correct some false statements made by Hiram Rigg, in reference to a meeting recently held in the village of Middleton. He first declares in his article, that the Friends here, do not understand the first rudiments of reform. Now whether he means, Slavery, Intemperance and War; or whether he means, they do not deny the Old Testament Scriptures, as being the word of God, as he has openly acknowledged and boldly affirmed, we are unable to ascertain. But one thing is certain, that the discipline of the Friends is opposed to Slavery, Intemperance, and War, and claims the Old Testament Scriptures, as the word of God. (1) And there is no ecclesiastical body that has done more for the Slave, than the Friends. (2) Our friend says they can discuss Wilberism and Gurneyism, to their heart's content; but I ask is not this their ecclesiastical matter, and not political. (3)

Again; he says, that William Shaw and Elwood Chapman, would not suffer him to put notices of that meeting on their doors, because the Disunionists were infidels. This, we think, was a good reason. For proof we only have to call the public to Mr. Rigg's own language on this subject, and what was that? He most unequivocally declared that Abraham, Isaac, and Jacob, and all the Patriarchs, and Prophets are in Hell, unless they repented on a death bed. (4) He also says that Richard H. Beason, denied him the same privilege, and assigns the reason, that the people here, were opposed to an Anti-Slavery meeting, in the place; but we affirm, that this was not the reason. Richard H. Beason offered to aid all he could, in getting up an Anti-Slavery meeting, in the place; but if Mr. Rigg, was a sample of that party, if that party held similar doctrines, the people wanted none of it. Again Mr. Rigg, says, he was informed that Daniel Mercer, offered 25 cents, to assist in tarring and feathering Abby Foster, if she ever came in this region again. This was not the fact, he never offered that sum for that purpose. (5) Now put that and that together and see how it will jingle. Therefore the saddle must be thrown upon Mr. Rigg, until he clears up the matter.

Again he says, their was one friend of humanity, in the place, in whose house the meeting was held namely, Isaac James; but permit us the privilege to say that Isaac James, never offered his house for that meeting, neither did he want a meeting of that kind there. His wife however gave a grant to that effect. (6) In regard to the window glasses, Isaac James, says, their was none broken. (7) But let me ask Mr. Rigg, if their was not another house offered in the village, for that meeting? We know their was, and one that was quite as large and convenient, as that the meeting was held in. The idea that Mr. Rigg wishes to convey, is that their was but one friend of humanity in the place. But let us say with few exceptions the inhabitants of Middleton and vicinity, are Anti-Slavery, though it is true we may differ in political action to some extent. But we never can go with a party that denies the word of God, as that party does. (8) They tell us that Moses and the Prophets, never were divinely inspired, when they wrote the Old Testament Scriptures. (9) But we think we can prove the authenticity of Christianity from the moral character of Moses and the Prophets. Every candid mind must acknowledge that there is much depending on the moral character of those who profess to have received a revelation from God, and left on record the same for the consideration and benefit of mankind, for it is reasonable that an infinitely wise and good being, would cause the streams of life to flow down to man thro' as pure channels, as the nature of the case would require. And we are informed that even Angels, on some occasions were sent to earth, on errands of salvation. But God's most ordinary manner of speaking to man, has been through his fellow men, whose moral characters were ever in accordance with the morality of that religion they preached to others, and who were qualified by the Almighty to make known his will to the nations of the Earth. Moses, the Jewish law giver, in all his acts, presents an illustrious moral character, he faithfully discharged the trust reposed in him, and totally forgetting himself and his own secular interest with that also of his family, he labored incessantly to promote God's honor, and the people's welfare, which on many occasions he showed, were dearer to him than his own life. Moses was in every respect a great man, for every virtue that constitutes genuine nobility, was concentrated in his mind, and displayed in his conduct. He ever conducted himself as a man conscious of his own integrity, and of the guidance and protection of Heaven.

He therefore betrays no confusion in his views, nor indecision in his manners. He was ever without anxiety, because he was conscious of the rectitude of his motives, and that the cause which he had espoused was the cause of God, and that his power and faithfulness were pledged for his support. His courage and fortitude were unshaken and unconquerable, because his reliance was un-

remittingly fixed on the unchangeableness of Jehovah. He left Egypt, having an eye to the recompense of reward in another world, and never lost sight of that grand object. He was, therefore, neither discouraged by difficulties, nor elated by prosperity. His refusing to be called the son of Pharaoh's daughter, and thereby removing the claim he had on the treasures and glory of Egypt, proves that he was not influenced by the secular views in the government of the miserable multitudes which he led out of that country. Egypt, too, was possessed of great natural advantages; yet, after a long course of grandeur, and in contradiction to his natural advantages, the prophet Ezekiel prophesied that the kingdom should "be the basest of all kingdoms," and that there should be "no more a prince of the land of Egypt." So the event has been, and so it remains; and that this wonderful prophecy should be passed over by infidels in silence, is deeply characteristic of their minds. It is not for the want of evidence that the word of God is rejected by them. The evil is not the want of Light, but the love of Darkness. (10)

Yours for the Slave, and Friend of the Bible,
JOHN TREGO.

(1) The Discipline is opposed! Suppose it is. Hiram Rigg said nothing about the Discipline; it was the Friends themselves against whom his charges were brought, and not their articles of government. Are the Friends opposed to Slavery, Intemperance and War? Those who know how unanimously they sustained at the ballot-box the most noted warrior and slaveholder of this country, conferring upon him the highest political honor the nation could bestow, will be able to judge to a fraction how much their anti-war and anti-slavery professions are worth under such circumstances; as to Temperance, we have yet to learn that Friends, either in their Discipline or practice give any evidence that they have yet discovered that Total Abstinence is Temperance, and that nothing short of this deserves the name.

(2) Very true; but "has done," is something very different from *is doing*. What are Friends *doing* for the slave? We know what they are doing for the slaveholder, and should be glad to learn they are doing even half as much for his victims.

(3) Is not the rightfulness of slavery, and the means for its abolition moral questions? and should they not therefore be made subjects for ecclesiastical action? No one questions the right of Friends to discuss Wilberism and Gurneyism; but if they prefer this to doing the works of righteousness, to freeing the captive, and binding up the wounds of them that are bruised, they must not be surprised if others, because of such preference, regard their inward light as rather dim.

(4) Even if H. R. said this, it does not prove that Disunionists are infidels, and we never knew of a more futile attempt to substantiate such a charge, and more especially when we remember it was well known that one of the speakers for whom the meeting was appointed is in good and regular standing in the Salem meeting of (Orthodox) Friends! Here are ten thousand Disunionists, we will say, scattered over the various States; not one in a hundred of them ever heard of Hiram Rigg, and those who have, are probably most of them as ignorant of his views on Theology as we are; and we know nothing of them, and do not care to know for they no more form a part of his anti-slavery, than do the views we hold of astronomy form a part of our anti-slavery. Wendell Phillips, the originator of the Disunion doctrine, we have been informed is a rigid Calvinist; will John Trego therefore contend that the Disunionists are rigid Calvinists? He might with much more plausibility than say the foolish thing he has asserted.

(5) Does J. T. speak by authority? If so, we are glad to correct the error fallen into by the informant of Hiram Rigg.

(6) All honor to the woman then. We presume her husband does not consider such a mistake, so grievous to him as to demand a public correction; but as J. T. thinks otherwise, he is at liberty to make it. We trust the believing wife may save the unbelieving husband.

(7) H. R. does not say there was, but merely that the boys were encouraged to do it.

(8) Thou shalt not bear false witness against thy neighbor.

(9) Another falsehood. We demand proof of the truth of this assertion, or a retraction of the charge; and we mean what we say.—The Bugle is the organ of the Disunionists in the West, and during the time it has been published, its editors have frequently presented in its columns all the principles of that party; our files are at the service of J. T. for the collection of proof.

(10) These theological views may all be very good and very true, but they contain nothing in proof of the infidelity of Disunionists. We never heard of an anti-slavery party, that either denied or affirmed them; for abolitionists, as such, have no more to do with these matters in their efforts against slavery than they have with Grahamism or anti-Grahamism, Millerism or anti-Millerism. Indeed neither these views nor their opposites have any rightful claim to insertion in an anti-slavery paper, and had they come from a Disunionist we should have refused them place, and only give them now because

Military committee, the same that reported in the Pacheco claim, but a majority of the honorable and distinguished members of that committee concluded to smuggle the petition and say nothing about the case, for fear if they reported against it they might justly be charged with deserting their own precedent, and if they reported favorably they might in all probability be overwhelmed with a flood of claims growing out of the slaughtering operations in Mexico. Poor fellows, they dare not own their own ill-begotten banding. I do not blame them.

Excitement and Agitation.

The present time is one of intense interest. Questions of vital importance are presented to the minds of our fellow-citizens. In a few months a convention is to be held for remodeling our State constitution, for changing, in all probability, in many important features the organic law, the law of laws, of the Commonwealth.

Of the various subjects which the proposed convention brings before the mind, no one can surpass, no one can equal, in interest and importance, the subject of emancipation. In this are involved not merely pecuniary considerations, but the character, the moral and social condition of the community. Other changes may be made in the constitution without affecting very materially the general interests of the State; but no change in regard to slavery can be made without producing the most marked effect—without exerting the most enduring influence, not only upon one class, but upon all classes, upon the State universally, in all its relations and interests.

Whether the influence will be for good or ill is not the question before us now, but that the influence will be great, either for good or for ill, none can doubt.

The subject of emancipation is then, confessedly, one of exceeding, of transcendent, importance. Such being its importance, we should suppose that of all subjects this is the one demanding immediate and thorough discussion. And, accordingly, we find that from various quarters of the State comes an urgent demand for light and information. Constant and earnest solicitations are made by citizens of widely remote sections of the State, that provision be made through the press and orally for a faithful and impartial discussion of the subject, that the way may be prepared for wise and efficient action.

What response is given to this demand for information? Some of the journals of the State at once open their columns to the discussion, while others, and among them some which by their wide circulation have a vast influence, positively refuse why? On what do they base their refusal? On a conviction that slavery is right and its perpetuity desirable? No. As far as our knowledge goes, there is not a newspaper in Kentucky which does not speak of slavery as an evil, and does not profess to desire its ultimate extinction. Why then do they refuse to discuss the subject? For two reasons.—First, because they fear lest a discussion of emancipation should injure their respective parties; and, secondly, because they think the discussion will lead to excitement and agitation.

Now, in regard to the first reason we have nothing to say. To those to whom party interests are of more importance than any and all other interests; who think that the great work of an editor is to stand sentenced for his party, with "expediency" rather than "right" for his watchword, this reason will be all-sufficient. But to all such we would say, remember that the right, the simple right, always prevails, in the long run, the most expedient, and that no party, whatever be its name, Whig or Democrat, or whatever its professions, can long maintain its hold upon the respect and affections of the community, unless it be identified with the best interests of humanity.

Upon the second reason, alleged for refusal to discuss the subject of emancipation, we have some remark to offer.

"Discussion will cause excitement and agitation." Undoubtedly it will, but what then? Was there ever a good cause, whose progress was not advanced and whose success secured by agitation? The Reformation was attended with intense excitement, by fearful agitation; but what friend of religious liberty now deprecates that agitation? The American revolution was attended with great agitation; but what American heart now bewails that agitation as a calamity, or condemns it as a wrong? The truth is that all the great triumphs of humanity have been attended with excitement. The world's epochs have been periods of agitation.

But why this sensitive dread of agitation? Agitation is not violence, nor is it necessarily accompanied with violence. It is earnestness, excitement, if you will, but what is there peculiarly fearful in excitement? The more excitement we have the better, provided it be in behalf of a good cause and unaccompanied with violence and unaccompanied by the spirit of denunciation. Let us, not excitement, death, not life, is to be dreaded by a community. Ill does it become us Americans to deprecate excitement, and shrink from it. The spirit of liberty is a spirit of excitement. Despotism may dread agitation—republicanism has naught to fear from it. Passionate, reckless excitement may be viewed with alarm, but the excitement of earnest thought and glowing feeling, especially when kindled in

the cause of right, and in behalf of humanity and social well-being, is to be hailed with joy. It is life, will give life, and where there is life there is hope. A living people is always a hopeful people, and an advancing people. And, further, a living community is a safe community. The living, flowing stream never creates miasma. In the stagnant pond are bred corruption and death.

Cuba, with its moral and intellectual stagnancy, is in danger; America, with its life and freedom, is safe.

But admitting, for the sake of argument that agitation is an evil, can measures ever be taken for effecting emancipation without causing agitation? As long as slavery exists, the very mention of its cessation will produce excitement. Let the discussion be postponed fifty or a hundred years, and then, no less than now, its commencement will be the beginning of an agitation, a wide, general, universal agitation, which will not subside until the matter is settled, wisely, satisfactorily and conclusively settled.

But the difficulties and dangers attendant upon the discussion of emancipation, instead of being diminished by delay, will, we firmly believe, be greatly, immeasurably increased. The longer slavery exists, the more complicated are the interests involved, the more intricate the problem to be solved. And be it remembered that at some time the solution must be made. It is only a question of time, for whether deferred for a longer or shorter period, the subject of emancipation must be met, considered and decided.

The necessity is virtually admitted even by those who now deprecate discussion, for they all speak of slavery as an evil and a wrong, and all refer to its future extinction as inevitable.

The question is not, now or never, but now or hereafter—and which is the wiser course to meet it manfully now, or wait till the difficulties are incalculably increased?

"But let it alone, and slavery will die." This assertion is made very frequently and with confidence, as if it were a self-evident truth. To us this is by no means a self-evident truth, and we should like to have its correctness demonstrated. When our fathers formed the Constitution of the United States, they sanguinely hoped that slavery would soon die.—But what is the fact? Instead of dying, it has continued to live, and not only to live, but has diffused itself over territories which our ancestors never dreamed would be blighted by its poisonous breath. Surely this does not look like death.

"But slavery must die. It will kill itself." How so? We confess that we do not understand the suicidal process by which this desirable end is to be accomplished. Will slavery starve itself, or will it be killed by its own weight? But what motive will it be actuated in this, the only justifiable instance of self-murder? By benevolence, malice, or despair? Perhaps, you may think that it will die in very shame. Say you that such will be eventually the feeling of the civilized world in regard to slavery, that the slaveholding States will be obliged, in self-defence, to give up the institution? Do you mean that the citizens of the States, which above all others, pride themselves on their chivalry and independence, are to be driven by shame to do what they would refuse to do on the ground of right? We should be sorry to believe that such an imputation is deserved by our own State, or by her sister States of the South.

Or do you mean that hereafter the evils of slavery will become so terrible, its burden so heavy, that the State, in self-preservation, will be obliged to destroy the institution?

Very probably this will be the result, if action be continually deferred. Danger and suffering, may compel posterity to do the work of emancipation, but the accomplishment of the work under such circumstances, will be a fearful task.—The performance of the work in such circumstances, under the pressure of such motives, will be attended with an agitation which might well blanch the cheek of the bravest, an agitation, which will shake the beloved Commonwealth to its centre, if not rend it asunder. Where is there a man whose heart has known one throb of generous emotion, who can calmly contemplate such a result? Benevolence, patriotism, religion, all high principles and noble feeling, prompt us to make any sacrifice rather than impose upon posterity such a necessity. We profess regret that our ancestors have bequeathed the legacy of slavery to us.—Shall we prove the hollowness of our professions by entailing a greater curse upon those who are to follow us?

The truth is, as it seems to us, that the idea of slavery killing itself is the merest delusion, as baseless as the shadowy fabric of a dream. Slavery will cease when the people determine it shall cease. Its cessation will be the result, not of chance, nor of the unconscious course of events, but of deliberate determination. And that determination, whenever it shall be made, must be preceded by discussion and agitation.

Is it not, then, the wiser course to meet the question at once? Never was there a more propitious time for discussion.—Let the subject then, be discussed, fairly, thoroughly discussed. If slavery can be proved a blessing, let it be so proved, and let the canopy of the new Constitution be thrown over it to guard and preserve it forever. But if it be proved an evil, then let measures be taken for its cessation.

Such seems to us the course of wisdom and humanity.—Louisville Exam.

ANTI-SLAVERY BUGLE, SALEM, O.

we prefer to yield to an opponent, who is in the wrong on anti-slavery, more privileges than to a friend who is in the right.

ANTI-SLAVERY BUGLE.

SALEM, FEBRUARY 23, 1849.

"I LOVE AGITATION WHEN THERE IS CAUSE FOR IT—THE ALARM BELL WHICH STARTLES THE INHABITANTS OF A CITY, SAVES THEM FROM BEING BURNED IN THEIR BEDS." *Edmund Burke.*

Persons having business connected with the paper, will please call on James Barnaby, corner of Main and Chestnut sts.

Another outrage upon American Citizens.

Most of our readers remember the arrest of some American citizens who went to Ireland to help the patriots, and the talk that followed of the necessity of this government interfering for their deliverance. There was also recently several citizens imprisoned in Cuba for some offence that looked to the subversion of the government there, and there was also a talk of this nation demanding their release; for such is the custom among principalities and powers. A case has, however, been just brought to light which is far more atrocious than either of these; equalled only by the enslavement of our citizens years since in Algiers, and demanding as prompt and energetic action as when we bombarded the capitol of that country and compelled from the Dey submission and reparation.

It appears that a vessel which sailed from one of our southern ports on a trading voyage, entered the river of a territory whose sovereign was anything but favorably disposed toward the captain and the crew. Permission was, however, given them to remain ten days, at the expiration of which time they were assured they would be severely punished if they had not departed. While disposing of their merchandise, the river unfortunately suddenly froze, and their vessel became icebound. From this fact and their subsequent treatment, it may be inferred they were among some of the inhospitable nations of the North, perhaps within the domains of the Emperor of Russia, for no puny power could dare treat American citizens as the captain and crew of this vessel were treated; and then we know the Autocrat wields despotic power and has no regard for human rights. Suffice it to say, that whatever may be the name of the people into whose hands these American citizens fell, they were treated most barbarously; and, incredible as it may seem, we have it from good authority that they were seized, heavily fined, and thrown into prison with the assurance that if their fines were not paid within a given time they should be sold for slaves! *Aye, sold for slaves!* AMERICAN CITIZENS SOLD FOR SLAVES!! And has it come to this? Is the star-spangled banner no longer a protection to those who walk the deck above which it floats? May free born American citizens be seized with impunity, and sold, as the Algerine pirate once sold his captives taken on the sea? Patriotism forbids the thought!—The glorious memory of those whose names are hallowed by the blood they shed at Bunker Hill and Concord, and other battle grounds of freedom forbids the thought!

It was once the boast of Rome that the simple declaration, "I am a Roman citizen," was sufficient to protect him who wore the honored name against insult or wrong; and it has been the no less proud boast of America that the honor of her flag should never be violated with impunity—that no nation however great and powerful should be permitted to trample upon the least right of her humblest citizen. These imprisoned seamen may therefore hope for a speedy release, and the power that oppressed them dread condign punishment. Yes, the American government will doubtless take immediate measures to restore them to freedom; and if, in order to effect this, it is necessary to resort to war, tens of thousands will hasten to defend their country's flag, to vindicate their country's honor. Cheer up then, ye who are pining in the far-off prison of a foreign land, the dreadful doom of slavery shall not be yours. And ye wives and children who are mourning the absence of the loved, and fearing that chains will soon be fastened upon their limbs, have no concern for their safety, no harm shall come to them, not a single hair of their heads shall be injured, for they are American citizens, and their government is able and willing to protect them.

P. S. Since writing the above, we have seen an article stating that the vessel referred to was from Wilmington, Del. and was manned and officered by free negroes, and that it was frozen up in one of the rivers of Maryland, the citizens of which State, cannot, by any possibility endure the presence of a free colored man more than ten days.—At the expiration of this time, these visitors from another State were seized, imprisoned, and fined; and in consequence of their inability to pay the fine will be sold into slavery.

As this, however, is all done according to law and our glorious Constitution, of course there is no more need to interfere, than there is power and disposition to do it. The victims are not citizens—they are nothing but FREE NEGROES for whom nobody cares.

HORSEWHIPS THE FOUNDATION OF MORAL REFORM.—Why not? Are we not assured that slavery is the corner stone of our Republican edifice, and is the idea of horsewhips being the foundation of moral reform one whit more strange? And beside, we have the authority of George McDuffee, ex-governor of South Carolina for the one, and that of Mrs. Swisshelm, editor of the *Pittsburg Saturday Visitor* for the other, who says, "We would undertake, with one stout man and a good horsewhip, to reform more drunkards than Mr. Gough did, or ever will."

This does not, to be sure, accord with our ideas of the philosophy of moral reform, but shall we therefore deny that horsewhips in the hands of women, and pistols and bowie knives in the hands of men, are mighty through God for the overthrow of the strong holds of sin. We doubt whether reformers generally will be as ready to go for ultra horsewhips as is Mrs. Swisshelm. Mercy on us! what a figure she would cut on her moral reform mission with a horsewhip and a stout man racing the drunkards through the streets of Pittsburg, the dogs barking and joining in the chase, and the delighted boys shouting "Go it, Jane!"

However much her subject might be disposed to submit to her flagellation with christian grace, they would hardly know how to do it, for although the scripture says, "If a man smite thee on the one cheek, turn to him the other also," we believe the Gospel makes no special provision for a case of this kind—a woman plying a horsewhip.

But to be serious. It is no wonder that with society as it is, men, to promote their own selfish purpose, should resort to horsewhips, branding irons, fetters, and other appliances of brute force, but it is a cause for astonishment that woman should advocate a system of redemption for her equal brother from sin and vice through the saving merits of a horsewhip! Flog God's image to reform it! As well might the wheel and the rack be used for instruments of conversion, and the stake and faggot to promote eternal salvation.

THE CONSTITUTION ANTI-SLAVERY IN ITS READING.—Frederick Douglass, in a recent number of the *North Star*, says the Constitution of the U. S. is "a pro-slavery instrument; but, that as it was designed to be pro-slavery by those who framed it, was received as such by the people who adopted it, and is so regarded by the judges who interpret it, it becomes a pro-slavery instrument which he cannot swear to support. There is no question between him and other Disunionists as to the intent of the framers, the understanding of the adopters and ratifiers, and the interpretation of the judges; and if it is true that the document 'constructed according to its reading' is not the 'covenant with death and agreement with hell' we have long believed it to be, we should like to have it made clear to us, and we presume there are thousands of others who would like to learn how an anti-slavery reading can be given to those clauses which Disunionists generally regard as pro-slavery. We should greatly rejoice to know that the Constitution can be read so as to be against slavery instead of for slavery, and should more rejoice to know that it is anti-slavery in its design and application, but have yet seen nothing to convince us of either of these things.

Zachary 1.

Next Sunday week is the 4th of March, and were it not that this godless nation is too pious to desecrate the day by a Presidential inaugural, Zachary Taylor would then commence his reign. But on Monday he will be ordained; President by title, but King in authority, elected by a small minority of the people, and ruling by the grace of slavery.—The legal voters who have been led by principle to disfranchise themselves, the women who are nonentities in political matters, and the negroes who are less than nothing according to the American standard, are, on that day, to be transferred from one master to another, with or without their consent, like live stock of the South.

A slaveholding President of the Democratic United States! That will sound as strange to future generations—common as it is now—as satanic seraphs, pious devils, angelic imps do to the present. And it will seem stranger still to those of future days to read that *holy* men made it their religious duty to vote for this Louisiana planter and slave-dealer, and that some who said they loved freedom, grew hoarse in shouting hallojahs to his name. We thank fortune, or principle rather, that he is not our President, that we did not play at pitch and toss to see whose candidate should have the distinguished honor of being the sworn bond of slavery. To such as did—the Whigs, Democrats, and Free Soilers—we wish them all the glory that belongs to their "journeyman throat-cutter," and boss woman-whipper.

We rather think Zachary is the last President the slave-bound North and slave-claiming South will ever elect. If disgust with the Union and a desire to see it abolished continues to spread in the same ratio the coming, as it has the past four years, by the expiration of that time the Union and slavery will both be abolished and buried in a common grave.

AN ANTI-SLAVERY HINT.—La Rosa, the Mexican Minister, has been writing a letter giving his views of the best overland route to the gold region, and of the treatment travellers may expect to receive on their way thither through the Mexican territories. He says,

"Indeed, the emigrants, let them be of what nation they may, will find in the laws and authorities of Mexico a complete guarantee for their lives, for their goods, and for every thing that can, according to the laws of Mexico, be considered property."

Slaveholders will probably be careful not to carry their slaves with them if they take that route, lest it should be found that the laws of Mexico do not consider human beings property.

Ex-Committee

Will meet at the usual hour and place, on the 4th of next month.

Sale at Rochester.

Some of the friends who had charge of the Fair at Massillon, concluded that they would expose the goods not sold there, at one or more of the towns in that neighborhood. They were accordingly taken to Rochester, and the reception given to those who accompanied them was truly encouraging.—A commodious room was procured for their exhibition, and all the pianos in town were proffered for the occasion; the loan of one of the best was accepted, & the instrument used to good effect. A large number of the citizens were in attendance, and about \$60 were taken, which, under the circumstances, we consider was doing admirably. From what we can learn, this result is in a great measure to be attributed to the efforts of Maria L. Giddings and Cornelia R. Cowles, who were indefatigable in their labors.

On Sunday week look out for arson, thefts, robberies, murders, and all conceivable crimes, for on that day the National government will have no head—the White House no rightful occupant. James K. Polk's administration will expire with the 3rd of March, and there will be no President until the 5th. Is not the thought dreadful! What will become of the nation? Can it exist, even for a single day, without a President, or will it fly from its orbit and be lost in the immensity of space? We await the event with fear and trembling.

CONGRESS has now been in session about three months, at an expense of money—to say nothing of morals—which it is dreadful to think of. And what have they done to promote the general welfare, to elevate man's character? But little; though it is true some few good acts have been passed. But has the good it has done been sufficient to justify the immense expenditure of the people's money which the creation and continuance of that body involves? We suspect that if arithmetic was resorted to to determine the question, it would be found that Congressional legislation is a dear bought article, and that they who purchase it "pay too much for the whistle."

J. W. W.'s communication did not come in time for this week's paper.

"ONCE A SUBJECT, ALWAYS A SUBJECT." Horace Greeley recently asked leave to present to the House a resolution, instructing the Committee on the Judiciary to inquire whether there was anything in the laws or judicial decisions of this government which countenances the despotic doctrine of "once a subject, always a subject." Leave was not granted him, so the resolution was not presented. We should like Congress to pass an opinion upon this matter; for if men, from the circumstances of their birth, are to be eternally bound to this government, it is time the fact was known, and this doctrine of predestination faithfully preached. For our part we believe in free-will both in religion and politics, and of the possibility of falling from grace in the one, and the annihilation of citizenship in the other.

The Abolitionists.

It has ever been the proud distinction of the Old School Abolitionists, that they have, from the first, taken for their practical maxim—THE ABSOLUTE RIGHT IS THE HIGHEST EXPEDIENCY. In this sign have they gone forth, conquering and to conquer. The measure of their success has ever been in proportion to the fidelity with which they have acted up, in their doctrine and their life, to the highest idea of Anti-Slavery duty to which they had attained, at each successive point of their progress, without regard to the promptings of an apparent and superficial expediency. "Gradual, not Immediate, Emancipation," cried Expediency, "if you would obtain the ear of the people, and hope for their help!" "Immediate Emancipation is the Right of the Slave and the Duty of the Master!" replied Anti-Slavery, "and I will demand nothing less!" And though the land was full of violence, and the people gnashed upon this truth with their teeth, it finally prevailed, so as now to be almost universally admitted as an axiom in ethics.

"Condemn the Church and the Clergy!" exclaimed Expediency, "or your influence is gone forever!" "Not if they stand hand and hand with Slavery!" answered Anti-Slavery, "let them perish first!" And though the Clergy and the Church, who had followed after Anti-Slavery, with scarcely an exception, turned and followed after it no more, still its influence even on the Clergy, the Church and religious bodies, increased and multiplied an hundred fold.

And so as to Political Expediency. "Vote, for this time only, for Harrison!" urged Expediency in the Hard Cider Campaign:—"Vote for the candidate of the North!"—"I cannot trust the candidate of the North, whose course and whose pledges are satisfactory to the South," returned Anti-Slavery.—"Support Clay, and keep out Texas!" shrieked Expediency in the campaign of 1844, "anybody rather than Polk and Annexation!"—"Anybody rather than the fastener of sleek slaves, the impudent defender of Slavery on its merits, the compromiser away of the rights of the North!" responded Anti-Slavery. And Wisdom was justified of her children, in both cases. God said unto Harrison, almost at the very moment he and his partisans were saying unto their souls, "Eat and drink, for thou hast much goods laid up for many years,"—"Thou fool, this night thy soul shall be required of thee!" And he died, and was buried, and John Tyler reigned in his stead! And when the question was raised of resistance to the annexation of Texas, after the accession of Polk, the chief supporters of Clay declared that "it was too late," and that "resistance might be attended with bad results." Who believes, now, that there was any sincerity in the pretended opposition of Clay and his most prominent partisans to the Annexation? Who would have laughed the credulity of the Abolitionists to scorn more loudly, or at least more heartily, than they, had they succeeded in cajoling them!

Up to about the time of the contest between Clay and Polk, the political action of Abolitionists was governed chiefly by a regard to the relations of the candidates to Slavery, and they opposed them on the ground of the special aid and service they had vowed to it, by their words or by their actions.—But about that time they perceived that the relations of all holders of office to Slavery were, of necessity, if maintained in good faith, those of support and comfort. They discerned that it was of small moment who administered the Constitution of the country, so long as that Constitution makes, in the words of John Quincy Adams, "the preservation, propagation, and perpetuation of Slavery, the vital and animating spirit of the National Government." They saw that as Abolitionists they could not execute the Pro-Slavery commands of the Constitution, and as honest men they could not swear to perform them, with the deliberate purpose of breaking their oaths. And what they might not do themselves, they clearly could not appoint others, by their votes, to do for them. The only political action that lay open to them was to labor outside of the Constitution, and not within it, for its overthrow. To convince the people that their form of government was the greatest enemy of their safety, their prosperity, and their honor; that all their material prosperity and local advantages were in spite, not because, of their consideration; and to persuade them openly and honestly to repudiate the compromise by which they had delivered themselves up, bound in political servitude, to the tender mercies of their natural enemies, and to erect a new government, free from the disturbing and disgraceful element of Slavery, in which the experiment of self-government could be fairly tried.

Just at this point of time, and when affairs are in this posture, the Free Soil Party appears and claims the support of the Abolitionists by virtue of its superior Anti-Slavery pretensions. Its pretensions are specious, and, in fact, include about all that a political party, intending to maintain good faith towards the Constitution, should offer. It proposes to forbid the extension of Slavery in the newly-stolen territories, to abolish it wherever the Constitution will permit, and to confine it to its present Constitutional and territorial limits. Time was when the Abolitionists would have been thankful for such much, and when, for maintaining thus much, they were mobbed and hunted, whipped and shot, a price set upon their heads, their names cast an evil, and they persecuted unto strange cities. But their long and hard experience has attained "to something of prophetic strain," and they now plainly perceive that what would have satisfied them in their days of ignorance, falls very far short of what the necessity of the case demands. They can take no part in a movement which contemplates the recognition of the legal relation of master and slave, anywhere within the Universe of God. They spurn and spit upon the doctrine that any compact can be binding which conditions for the return of a fugitive into the hell of Slavery, and for the forcible oppression of an attempt on the part of the States to vindicate their rights by "an Appeal to Arms and the God of Battles." Their sense of personal honor forbids them to swear to support such a Compact, either personally or by proxy, for the purpose of exerting political power, even for the Slave, with the intention of performing it.—much more with the intention of breaking it. They see in all candidates for the Presidency, on whatever platform they may stand, by whatever name they may be called, aspirants for the office of Protection of the Institutions of the South, of National Oppressor of the American Slaves.—Slavery is to be maintained forever by the National strength within the boundaries of the present Union, which must be the contemplation of every honest Constitutional party, we are no reason why it should not spread over any extent of our territory. As to the strength it would add to the Slave Power, we should rejoice in it. If a strong nation is base and mean enough to consent to hold the chain of the Slave while his tyrant is robbing and torturing him, it can have no share in the degradation of its victim that it will not deserve. From this mean, base, cowardly position, the North, as the stronger party, can recover whenever it chooses to arouse itself and shake into the air the cobweb ties by which it has bound itself to dishonor, cruelty, and degradation. To bring it to a just sense of its condition and its remedy, is the high mission of the Abolitionists. May they feel its gravity and its dignity, and abide, faithful though few, and patient though long-tried, the day of its great Accomplishment!—*Seventeenth Annual Rep. of Mass. A. S. Society.*

Massachusetts.

The following resolves were passed at the recent meeting of the Massachusetts Anti-Slavery Society, the brave old pioneer in the good work, Resolved, That while we look upon the Free Soil movement as the unavoidable result of our principles and agitation, and hail it so far as its formation gives

proof of the wider spread of a degree of anti-slavery feeling in the community, we feel called upon to warn the old friends of our cause, the veterans of so long and fierce a struggle, not to expect too much from the first gropings of a community which, as yet, sees men but as trees walking; and that we are not to sink the experience of high twenty years, to suit the views, or wait the infant movements of those who have just awakened to our enterprise; that the maintaining of our advanced position is the only security we have, that they will persevere in their short measure—the only sheet anchor when this experiment necessary for their education has failed, as in its present form it must—the corps of reserve by which alone their broken ranks and disheartened courage are to be succeeded, and the labors of so many years saved, when this transition period is passed.

Resolved, That as the success of the Slave Power, in usurping the control of our government, has been owing to its being made the paramount object of a large class in the community, and especially in the slave States, no effectual resistance can be made to such a conspiracy, but by a party prepared to make resistance to the Slave Power the exclusive and paramount object of its existence; and hence we view with alarm and deep regret the course of the Free Soil party in putting in nomination, in some cases, men who were not prepared to pledge themselves to the support of even their platform of principles, deeming such a course treason to the hopes, and deserving to forfeit the trust of the anti-slavery public.

Resolved, That we cannot look upon the Free Soil party as an anti-slavery party, in any proper sense of the term, as no effectual resistance can be made to the Slave Power, except by a party prepared and pledged to trample under foot the compromises of the Constitution; and we look upon any success attending the efforts of the Free Soil movement, as due only to the fear entertained by the South, that their candidates will in reality be false to their oaths of office, and ready to make every use, covertly, of that anti-slavery sentiment in the community which far out-runs its platform, and has long since snapped asunder the bonds of the Union.

Resolved, That the church which is in religious fellowship with slaveholders, or the members of which are in political alliance with slaveholders,—or which cherishes and exemplifies the spirit of complexional caste,—or which does not make the immediate abolition of slavery its special concern,—is not worthy to be recognized as a church of Christ, has no claim upon human sympathy or respect, and ought to be abandoned by every one as radically defective in Christian principle and character; and whoever continues in willing connection and conformity with such a church, is to be regarded as an actual supporter of slavery.

Whereas, the rights of the laborer at the North are identified with those of the Southern slave, and cannot be obtained as long as chattel slavery rears its hydra head in our land; and whereas, the same arguments which apply to the situation of the crushed slave, are also in force in reference to the condition of the Northern laborer—although in a less degree; therefore,

Resolved, That it is equally incumbent upon the working-men of the North to espouse the cause of the emancipation of the slave, and upon Abolitionists to advocate the claims of the free laborer.

Resolved, That THE ONE GREAT OBJECT to be attempted and achieved, to secure the emancipation of our enslaved countrymen—to assert and protect the rights of the people of the North—and to impose the awful criminality involved in the slave system exclusively upon the incorrigible tyrants of the South—is, THIS IMMEDIATE DISSOLUTION OF THE AMERICAN UNION, a union based on the prostrate bodies of three millions of the people, and cemented with their blood—a Union which gives absolute power and perfect security to the wholesale traffickers in human flesh, by its combined military and naval power, and the overthrow of which would inevitably burst asunder the chain of every bondman—a Union in which freedom of speech and of the press, the right of petition, and safe and equal locomotion, are cloven down, and the citizens of one portion of the country are seized for no alleged crime in another portion, hurried to their property, kept in chains, plundered of their property, and in numerous instances sold on the auction block at public vendue as slaves, in lots to suit purchasers.

Resolved, That in openly and unequivocally advocating slavery as a just, beneficent and democratic institution, John C. Calhoun, of South Carolina, is to be commended for his frankness and directness; that for his earnestness, consistency, intrepidity and self-sacrifice, in defending and seeking to extend and perpetuate what he thus professes to regard as superlatively excellent, he is equally to be commended; and that he stands in honorable contrast, and is incomparably to be preferred, to those Northern time-servers and dough-faces, who professedly look upon slavery with abhorrence, and yet are found ever ready to compromise the sacred principles of liberty, to betray the rights of the people of the North, and on benedicted knees to worship the Slave Power of the South.

Syracuse, New York contains a population of 15,765.

Disappearance of Slavery in England.

The account which Macaulay, in his new work, gives of the abolition of slavery in England will we doubt not be interesting and instructive to all our readers. It teaches two lessons with peculiar force, viz: the power of the church and clergy to remove that giant wrong from any community whenever they will to do so, and the ability of simple moral power, unaided by physical force, or legislation to remove long-established and deeply-rooted barbarism; both of them lessons which the people and the church of our times need to study.—*Pa. Freeman.*

"Meanwhile," says the historian, "a change was proceeding, infinitely more momentous than the acquisition or loss of any province, than the rise or fall of any dynasty. Slavery, and the evils by which slavery is every where accompanied, were fast disappearing.

"It is remarkable that the two greatest and most salutary social revolutions which have taken place in England—that revolution which, in the thirteenth century, put an end to the tyranny of baron over nation, and that revolution which, a few generations later, put an end to the property of man in man—were silently and imperceptibly effected. They struck contemporary observers with no surprise; and have received from historians a very scanty measure of attention. They were brought about neither by legislation nor by physical force. Moral causes noiselessly effected, first the distinction between Norman and Saxon, and then the distinction between master and slave. None can venture to fix the precise moment at which either distinction ceased. Some faint traces of the old Norman feeling might perhaps have been found late in the fourteenth century. Some faint traces of the institution of villenage were detected by the curious so late as the days of the Stuarts; nor has that institution ever, to this hour, been abolished by statute.

It would be unjust not to acknowledge that the chief agent in these two great deliverances was religion; and it may perhaps be doubted whether a purer religion might not have been found a less efficient agent. The benevolent spirit of the christian morality is undoubted adverse to distinction of caste. But to the Church of Rome such distinctions are peculiarly odious, for they are incompatible with other distinctions which are essential to her system. She ascribes to every priest a mysterious dignity, which entitles him to the reverence of every layman; and she does not consider any man as disqualified, by reason of his nation or of his family, for the priesthood. Her doctrines respecting the sacerdotal character, however erroneous they may be, have repeatedly mitigated some of the worst evils which can afflict society. That superstition cannot be regarded as unmitigatedly noxious which, in regions by the tyranny of race over race, creates an aristocracy altogether independent of race, inverts the relation between the oppressor and the oppressed, and compels the hereditary master to kneel before the spiritual tribunal of the hereditary bondman. To this day, in some countries where negro slavery exists, popery appears in advantageous contrast to other forms of christianity. It is notorious that the antipathy between the European and African races is by no means so strong at Rio Janeiro as at Washington. In our own country, this peculiarity of the Roman Catholic system produced, during the Middle Ages, many salutary effects. It is true that, shortly after the battle of Hastings, Saxon prelates and abbots were violently deposed, and that the ecclesiastical adventurers from the Continent were intruded by hundreds into lucrative benefices. Yet even then pious divines of Norman blood raised their voices against such a violation of the constitution of the church, refused to accept mitres from the hands of the Conqueror, and charged him on the peril of his soul, not to forget that the vanquished islanders were his fellow-christians.—The first protector whom the English found among the dominant caste was Archbishop Anselm. At a time when the English name was a reproach, and when all the civil and military dignities of the kingdom were supposed to belong exclusively to the countrymen of the Conqueror, the despised race learned with transports of delight, that one of themselves, Nicholas Breakspear, had been elevated to the papal throne, and held out his foot to be kissed by ambassadors spring from the noblest houses of Normandy. It was a national as well as a religious feeling that drew great multitudes to the shrine of Becket, the first Englishman who since the Conquest, had been terrible to the foreign tyrants. A successor of Becket was foremost among those who obtained that charter which secured at once the privilege of the Norman barons and of the Saxon yeomanry. How great a part the Catholic ecclesiastics subsequently had in the abolition of villenage we learn from the unexceptionable testimony of Sir Thomas Smith, one of the ablest Protestant counsellors of Elizabeth. When the dying slaveholder asked for the last sacrament, his spiritual attendants regularly adjured him, as he loved his soul, to emancipate his brethren for whom Christ had died."

DIED.—At Marlboro', Stark Co., O., on the 31st January last, of lung fever, after a short illness of 7 days, LEONARD B., son of Levi and Mary H. Hambleton, aged 3 years, 5 months and 12 days.

POETRY.

From the Western Recorder.
The Slave.

"Whoa is wise, and will charize those things, even they shall understand the loving kindness of the Lord."—*Holy Writ.*

Midnight on Carolina; gloriously
The stars went up in heaven, and gentle tones
From stream and pine-wood, blended in a hymn
Of softest music, stole upon the wind
Sweetly and thrillingly. The soul of night,
That glorious spirit that hath made its home
In solitude and starlight, o'er the world
Held its unyielding mastery; and the heart
Of the lone watcher on the mountain's brow
Beat softly, as if o'er a pulse's leap
Might break the midnight's Sabbath hour of dreams.

That watcher was a slave; a negro boy,
Bending a godlike spirit to his chain
Of ceaseless bondage; an untutored boy
In all the glorious lore of by-gone days;
But reading with a curious eye
Nature's unletter'd volumes; a strange boy,
With untutored fancies of the clear blue sky,
Holy and beautiful. And he had come
Out to the quiet hills, and hid him down
By the dark pines, to hold at midnight's watch
Communion with the spirit of the hour.

Low sigh'd the whispering wind; the
murmuring stream
Flow'd on more silently; and as he lay
Watching the starry banner, that lone night
Flung to the winds of heaven, his fancy
woke
Up from its day light slumber, and with
thoughts
Of his deep bondage, that amid his kind
Made him a by-word, stirring at his heart,
His breath'd his free thoughts to the silent
air.

A slave! Ay, now I feel
My weight of bondage; I might cease to pine
Under my fetter, did the bright sun shine
Forever, and reveal
How much more free from grief, and care,
and pain,
Is he who wears, than he who binds the
chain.

But now night's glorious sky,
Filled with unnumbered spirit forms, that
see
From star to star, all limitless and free,
Bends o'er me, and I sigh
With a strange yearning, for a wing to soar
Proudly as they, and be a slave no more.

Oh! why are dark chains bound
In such a world as this, where every sigh
Of wind and water hath of liberty
A strange undying sound!
And the dim wond'ry, from bird and pine
bough swelling,
A soft triumphal tone of freedom telling.

And the bright stars of night—
They have no tale of chains, no stain of
tears
Dimming the glory of their endless years.
In heaven's unceasing light:
And where, oh where, can man have learn'd
to be
A brother's tyrant in captivity!

But a few days, I know,
And the strong spirit to the dust shall fling
This chain of bondage from its drooping
wing,
And like a freed bird go
Up into heaven, all pure and bright and free;
A spirit with a spirit's liberty.

And though I may not weep,
Yet my weak heart yearns strangely, with
my kind,
To go forth freed from these dark chains that
bind
Me ever, and to keep
Watch through the midnight, with no bitter
tears
To shed o'er visions of my coming years.

Oh! if there is one lesson to be learn'd
From God's creation; if there is a thought
Horningly uttered in the gentle tone
Of heaven's eternal language; if a voice
From the deep chambers of the unclouded
sky
That finds an echo in the unsearch'd depths
Of the heart's better feelings, it is this—
That God would have no slaves. The gentle
air,
And the freed water, and the joyous lay
Of spring's uncounted warblers, and the
stars

Shining in glory, have no voice to teach
Of slavery and chains. And could we win
An angel's eye, to read the unblot'd page
Of nature's volume, and an angel's mind,
To fathom the deep mysteries that lie
Hid in its burning words; and did we feel
How like our childhood's visions, earthly
pomp
Fades in the sunlight of eternal truth;
Then would the untold wealth of gems and
gold—

That a slave's hand might gather lavishly
Into our shining coffers, seem at best,
Like a bright pignon of the pestilence,
The gilded drapery of a loathsome grave,
The hectic beauty on the cheek of death.

SEDLAY.

From the Hartford Republican.
A Prayer.

BY ELIZABETH M. SARGENT.

If I have err'd in groping for the light
That streameth from the far off golden portals,
Chasing the shadows from the guilty night
That broodeth o'er her tribe of erring mortals—
If I have grasped at shadowy forms, and fair,
That fit in wondrous grace above, around
me,
Thinking the true, the right, the good were
there—
Nor sought to break the spell in which they
bound me,
Father! forgive me!

If I have ever found a bitter tear
Course down cheeks with sin or sorrow
sailing,
And left no ray of joy to picture there—
Prismatic glory through the grief-drops
falling—

If I have heard amid life's human cheer,
One tune with sorrow's, un mistaken quiver,
And touched all carelessly the answering
lyre,
Causing sweet strings at the rude touch to
shiver!
Father! forgive me!

If I have ever turned with wincing scorn
To censure ill, mistake or designing,
And drank not patiently, the bitter cup
Which thou in love hast proffered, unre-
phing—
If I have turned not, from earth's Holiest
One,
To bear its thousand ills, its wrong, its
sorrow,
As but the darkness fleeing from the day,
The dusky Herald of a glorious morn-
—
Father! forgive me!

And oh, if I have ever caused a sigh
To any heart, say, own has loved to cherish,
Among the hopes of Immortality,
Unwittingly the joy, when all around shall
perish :
Forgive me this! for all unwittingly
Was every thoughtless deed—each light
word spoken—
Time, care may dim the eye we love to see,
But tears which we bid flow, tell of a
deep fount broken!
—
Father! forgive me!

MISCELLANEOUS.

Faith and Firmness.

BY A. DUNCAN.

"WHEZ I was a lad of some fourteen or
fifteen years of age, there lived about half
a mile from my father's a man by the name of
Sanders. He was a poor man, very poor—
had been so all his life. At the age of eight-
teen he could neither read nor write; and I
have heard it said that there was not a book
of any description in his father's house.—
Sanders was remarkable for nothing but his
ignorance and personal appearance—large
boned, and over six feet high; but it could
hardly be said that his bones were clothed
with flesh. He was something of a Quirin
Edison, with a head that projected dispro-
portionally large. He was looked upon as a
very unsocial bore, from the fact that he sel-
dom mingled in the sports of young men
of his own age. He seemed to love and seek
retirement. Between the age of eighteen
and twenty, he had, by himself, without a
particle of assistance, learned to read well,
and write some. An event that happened
about this time proved that Sanders was not
so very unsocial in his nature as was gener-
ally supposed. This was during a winter
when the snow lay deep on the ground, and
his usual day's work was very slow. He re-
fused to go, and his children were left
for and between. In this matter they were
sorely disappointed. Mrs. Sanders proved
to be a very fruitful vine, and year by year
presented her worthy husband with an ad-
ditional pledge of her conjugal love. For ten
long years Sanders toiled on with praise-
worthy perseverance; and, although in that
time eight months had been added to his fam-
ily, yet, strange to say, he had managed to
keep up the snow to the alkies. We can-
not say that he and his children were so well
fed and clothed as were those around them,
but we can say that a complaint was never
heard from the lips of Sanders, or any of his
family. I have seen them often sit down
with faces of cheerfulness to a meal composed
of a few potatoes and salt. Let it not
be supposed, however, that Sanders was sat-
isfied with either himself or the circumstan-
ces in which he was bringing up, for the
age of thirty, and the business of life, a
suspension family. He was not satisfied.
Thirsting after mental improvement, him-
self—desirous of preparing his children, by
a suitable education, for the duties and res-
ponsibilities of life, yet crushed down in a state
of hopeless poverty, how could he be satis-
fied?—doomed to incessant toil, without the
means of procuring books or helps of any
description. Many men in similar cir-
cumstances would have become discouraged,
careless, or intemperate; suffering the pro-
jection of the neighbors to be fulfilled, by
their families becoming a country charge.—
But it was not so with Sanders; he was not
discouraged, nor faint-hearted, although his
iron frame began to bend before he had reached
his thirtieth year. About this age he
seemed to retire within himself more than
ever; he did not become gloomy misanthrope,
or silent recluse;—he was still the kind and
cheerful father—the obliging neighbor; but
he loved more than ever to be alone; and it
was evident from the occasional gleamings
of his free, expressive eye, that the commu-
nings of the inner man were of a lofty nature
—big with high resolves.

One morning, on his way to the work-
shop, Sanders was overtaken by a little as-
tistic master, (the son of a wealthy neigh-
bor,) on his way to school, with his Lexicon
under his arm; he wished Sanders to do a
small job for him, in the way of his busi-
ness.

Let me look at your books," said San-
ders.

He had complied, and after a short ex-
amination, drawing himself up to his full length,
and fixing on the boy a look of deep earnest-
ness, Sanders said—

"I will do your job, and do it well, too,
upon one condition—which is this: you shall
bring, and leave with me every night, as
many of your school books as you can spare,
calling and receiving them in the morning,
on your way to school; if you will agree to this,
I will do all the little jobs you may want
me to do, for your good."

The boy, very readily, agreed to this, think-
ing it a good bargain, and resolving to make
the most of it by always having something
for Sanders to do. By means of this arrange-
ment, it was not many months before the ele-
ments of Latin and Greek were mastered by
Sanders, besides making no little progress
in mathematics. He was now brought to a
stand; the boy's books could carry him no
farther; and his desires had become ten times
more intense. He was in fact more unhap-
py than he had ever been before. He had
just learned enough to see more clearly than
ever the real value of learning; just enough
to stir within him all lofty aspirations con-

to clear his pathway.

Such was the sad condition of the laborious Sanders, when a distant relation from the vicinity of G— paid him a visit. This relation was in good circumstances, and seeing the distant signs of poverty in which Sanders and his family were plunged, very kindly asked if he could do anything for him.

'Yes, you can do much for me,' was the reply; 'you can make me a happy and useful man—enable me to bring up my family as rational beings come to be brought up, so as to secure their own happiness, and be beneficial to the world in which they live.'—

'You can do all this, at a small expense.'—

His friend begged he would explain.

'You can,' said Sanders, 'procure me a few second-hand books, such as I shall name; they will cost but a little in the city; let them be sent to me by stage; I will try to alter my way of thought and action.'—

After the books were named, one by one, and a memorandum made out, his friend looked around the room, and the backless chairs broken fable, and the two apologies for beds, then casting a searching glance at Sanders, as if he doubted his sanity, said—

'Would not a barrel of flour? and some clothing be more useful, in the meantime?'—

'No!' was the emphatic reply; 'flour and clothing will come in good time; I can not live by bread alone,—it is mental food that we need at present,—and if you will send the books, you will feed and clothe us.'

His city friend soon took his leave, no much prepossessed in favor of Sanders' course, but resolved to humor him, especially as it would cost but a trifle.

Week after week, however, passed away without bringing the books, or any intelligence from the city. Sanders' heart, generally strong, was ready to sink.

At last one evening, as he sat sorrowfully enough, a boy called to inform him that there was a box at the stage office, addressed to 'Mr. Sanders.' He said the stage owner wished to see him—thought there must be some mistake—the box appeared to contain something valuable, as it was marked 'with care.'

Sanders, jumped from his seat, said, 'The box is mine'; and thrusting his hand into his pocket, the sad conviction forced itself upon him, that he had not the wherewithal to pay the freight. What was to be done?—

'I will ascertain the amount,' said he, 'and then I will finish the job; I have on hand this morning, which will bring forty and six pence; but we are out of meal and potatoes;—the children cannot eat books. What shall I do?' he cried in perfect agony. Sanders measured the ground lying between his cottage and the stage office, and without coming to any satisfactory conclusion as to his future conduct, found himself in the office, confronting clerk and owner.

'There is a box here,' said the stage owner, 'and—'

'And it is mine,' said Sanders; 'it is my books.'

'Your books!'

'Yes, sir, my books—my Latin, Greek and Hebrew. What is the freight?'

'Nothing, nothing, you big-bodied fool; it is pre-paid.'

Without taking any notice of the man's unconscious sneer, Sanders, shouldered the box, and in a few moments it was placed in triumph upon the whistling stage.

Excitement is no evidence of a great mind; and great minds, under peculiar circumstances, have been greatly excited. So it was with Mr. Sanders on this occasion. The children gathered around, bursting, no doubt, to see some live monster expelled from its confinement, on the opening of the box. The lid was quickly removed, when to the astonishment and inexpressible delight of the father, nine large volumes, not second-hand, but new, presented themselves. They were drawn out one by one, and, as each came a small case of mathematical instruments.

The next three years of Sanders' life almost prostrated the strength of the high-minded and resolute man. Poor and scanty food, excessive labor, and nightly study, began to make rapid inroads upon a naturally strong constitution; but the time of his reward was near at hand.

A mathematical problem had been put forth in a city journal, a copy of which his city friend had sent him; and the solution of this problem a reward of one hundred dollars was offered. Thirty-five competitors appeared; and among the rest, Sanders, with the greatest possible modesty, ventured a solution. In ten days he received a letter by mail, containing a draft for one hundred dollars, and announcing the altogether unexpected but joyful news of his successful effort.

We will not follow him through the next ten years of his life. He was successful in almost every kind of learning to which he addressed himself. At the man who, at thirty years of age, was the renter of a humble cabin, worn with toil, and crushed with poverty, was seen at forty the owner of a comfortable and even elegant mansion, in the suburbs of the great and commercial city of G—. The unlearned mechanic, who bargained with a school-boy for the use of his books at night, seven years afterward was publicly known as a man of rare literary attainments. At twenty-five years Sanders attained as foreign countries, and his principal business establishments in the city, being perfectly familiar with the modern languages of Europe. He was also distinguished as a mathematician and geologist, and indeed in almost every department of learning. The real greatness and glory of the man, however, consisted in the purity of his character. A firm believer in revealed religion, his was a deep-toned, practical Christianity, making his eyes to the blind, and feet to the lame. He loved the lowly, and sustained the fatherless, and the blessing of many ready to perish descended upon him. His disposition was such as might have been expected—calm, triumphant and glorious; 'I have been,' said he, when near his end, 'confined for many years in a dark prison-house, where the lightest moments I enjoyed only served to show how deep the darkness was in which I walked. In my strongest moments I was only able to drag my spirit to the windows of my cell, and gaze with rapture upon the fair vision that lay beyond, but which I could not reach. The spirit indeed was willing, but the flesh was weak, powerless. The prison door will soon be opened, the fetters struck off, and the captive spirit, set free, to revel at liberty, will rejoice in the fulness of glory and power. I have sometimes thought, as he continued, 'that the most perfect state attainable by men, while tied to mortality, is to acquire an ability to discover between the

light and the wrong ; and conformity to the pure and holy, is to the spirit willing, though the flesh should remain weakness. In this broken, impotent state, how grand, how glorious, are the hopes of immortality !—how desirable to be clothed with light ! Yes," he exclaimed, "all of life begins at death." While the words trembled on his lips, the spirit was emancipated.

Thus lived and died a man of true nobility. A strong faith, and firmness of purpose was the secret of his success.

William and Ellen Craft.

The singular and romantic story of the escape of these two from Slavery was told at the Annual Meeting of the Massachusetts Anti-Slavery Society at Boston, week before last, by Wm. W. Brown, and the Crafts themselves appeared before the audience, exciting, of course, a most lively interest by their appearance. The facts of the escape were stated by Mr. Brown in a letter to the *Liberator* a few weeks since, and as briefly as follows :

"William and Ellen Craft, man and wife, lived with different masters in the State of Georgia. Ellen is so near white, that she can pass without suspicion for a white woman. Her husband is much darker. He is a mechanic, and by working nights and Sundays, he laid up money enough to bribe himself and his wife out of Slavery. Their plan was without precedent ; and though novel was the means of getting them their freedom. Ellen dressed in man's clothing, and passed as the master's son. The two then passed on to Georgia to Philadelphia. They are now out of the reach of the blood-hounds of the South. On their journey, they put up at the best hotels where they stopped. Neither of them can read or write. And Ellen, knowing that she would be called upon to write her name at the hotels, &c., tied her right hand up, though it was lame, which proved of some service to her, as she was called upon several times at hotels to "register" her name."

In Charleston, S. C., they put up at the hotel which Governor McDuffie and John C. Calhoun generally resided at home, yet these distinguished advocates of the "peculiar institution" say that the slaves cannot take care of themselves. They arrived in Philadelphia in four days from the time they started. Their history, especially that of the escape, is replete with interest. They will be at the meeting of the Massachusetts Anti-Slavery Society, in Boston, in the latter part of this month, where I know the history of their escape will be listened to with great interest. They are very intelligent. They are, I judge, Ellen and Wm. 24 years of age. Ellen is truly a heroine."

At the meeting in Boston Mr. Brown read an article from a Newark paper, (the *Daily Mercury*) which we copy as a most interesting part of the story. It is as follows :

AN INCIDENT AT THE SOUTH.

One bright starlight night, in the month of December last, I found myself in the cabin of the steamer General Clinch, then lying at the port of Savannah, and bound for Charleston. I had gone early on board, in order to select a good berth, and having got tired of reading the papers, amused myself with watching the appearance of the passengers as they dropped in and out. Another, and I believe the last, in physiognomy, forming my own opinion of their characters.

The second bell rang, and as I yawningly returned my watch to my pocket, my attention was attracted by the appearance of a young man who entered the cabin, supported by his servant, a strapping negro.

The man was bundled up in a capacious overcoat ; his face was bandaged with a white handkerchief, and its expression entirely hid by a pair of enormous green spectacles.

There was something so mysterious and unusual, about the young man, as he sat restlessly in the corner, that curiosity led me to observe him more closely.

He appeared anxious to avoid notice, and before the steamer had fairly left the wharf, requested in a low womanly voice to be shown to his berth, as he was an invalid and must retire early—his name he gave as Mr. Johnson. His servant was called and he was peacefully to bed. I paced the deck until Tybalt grew dim in the distance and then went to my berth.

Awake in the morning with the sun shining in my face—we were then just passing St. Helena, and soon after were out at sea. It was a mild, beautiful morning and most of the passengers were on deck enjoying the freshness of the air and stimulating their appetites for breakfast. Mr. Johnson soon made his appearance, arrayed the same as on the night before, and took his seat quietly on the guard of the boat.

From the better opportunity afforded by daylight, the appearance of a slight but principal, handsome young man with black hair and eyes, and of a darkness of complexion that betokened Spanish extraction. At notice from others seemed painful to him, to satisfy my curiosity I questioned his servant who was standing near, and gained the following information.

His master was an invalid—he had suffered a long time with a complication of diseases that had baffled the skill of the best physicians in Georgia—he was now suffering principally with the "rheumatism," and was scarcely able to walk or help himself in any way. He came from Atlanta, Georgia, and was now on his way to Philadelphia, at which place resided his uncle, a celebrated physician, through whose means he hoped to be restored to perfect health.

This information, communicated in a bold off-hand manner, enlisted my sympathies for the sufferer, although it occurred to me that he walked rather too gingerly for a person afflicted with so many ailments.

We arrived in Charleston, and I there caught sight of Mr. Johnson, and in acquaintance at my elbow remarking that he was either a "woman of a genius."

This morning I cut from the New York Herald the accompanying extract, and there is no doubt in my mind but that William and Ellen Craft are no other than my travelling companions, Mr. Johnson and servant. A.

Here follows Brown's letter just published in the *Liberator*. The Crafts are still in Massachusetts and have appeared in several places, at public meetings. Their notoriety perhaps will be their best safeguard, as it would be difficult to carry off persons so well known, by the way, quite impossible to get them out of Eastern Massachusetts openly nevertheless a careful watch may save trouble.—*J. S. Standard.*

William Ladd, the "Apostle of Peace," used to tell upon himself with infinite gusto. When the temperance movement first came into notice, Mr. Ladd, though an ardent reformer," was not quite prepared to go the entire pledge. He was willing to abstain from gin, brandy, "sour cider," and all the like, but he couldn't give up the abandonment of wine, his rich, mellow, heart-warming wine. In fact, he had grave doubts about the possibility of getting "sawed" upon the generous fluid. His wine cellar was getting low; every body was signing the pledge, and must be replenished in a shady way, or at all. Bring at Portland about this time, a bought a barrel of fine old wine, and emptied "Uncle 'Siah," a well known taster to haul it to Minot, saying:

"Here, take this barrel of 'oi!" with other remarks.

"Uncle 'Siah" reached home first, and after seeing "oi!" carefully deposited in the cellar, came to the door to settle for the hauling.

"Well Uncle 'Siah," said the Captain, rubbing his hands, "I really wish I had something good for you to drink; but the temperance folks are making such a confounded noise, we a—have to banish it entirely from our houses."

"Uncle 'Siah" had already a mind to buy a brick in his stead, and was holding him rather uneasily by the wrist.

"It's n-n-n-m-m-matter, Cappen," he mumbled.

"N-n-n-not the least kuc-kuc-g-g-g-hic-e-queese-conn! I d-d-don't need any more w-w-was dry, b-b-b-but I took a g-g-g-g-swig out of your c-c-cask. It's the best o-o-oil, Cappen! Pure w-w-winter strain, and no m-m-mistake!" The Captain ordered out a tank tee-totaler at the next temperance meeting.

The Beautiful.

In Nature or Art the beautiful is a revelation of God, a witness to the infinite harmony of the creative Soul, and a revelation of it, wherever seen—in a life-like picture, the breathing marble, the dark woods, the shining waterfall, the little flower, is full of devotion. We have not realized this, that has ever gazed on the sea, the mountains, or some view of human genius, until all else was forgotten, and self-consciousness ceased, the stars go out at sunrise, and the cold beauty or grandeur revealed its bidden divinity? In such moments the soul is transformed, a new heaven and new earth are above and around it. Silence, the outer form and life seems to fall away, and the invisible opens to the seer. The spirit stands above the clouds and mists of selfishness, hate, sensualism, and temptation, in the clear light of love. It is an hour of victory over the flesh and the world, of worship whose thoughts, prayer, and whose sanctity consecrate the spot as holy ground.

The beautiful is the gateway to the good—the attraction of heaven which tends to each—the baptism of spirit poured out upon nature and man—the persuasion of God, to lead his children to the pure. None the less is this true, the like all other good gifts from "the Father of Light," it is misunderstood and perverted into a lure to evil. Truth read and is falsehood. Blessings misused are curses. Selfishness, or ignorance may turn life's honey into gall, its water into poison. The original gift is none the less divine to him who will receive it aright. The capacity to admire and love symmetry of form, and perfection of color and harmony of arrangement, was needed to make man in the image of his Father. He who destroys this, or does not exercise and thereby increases it, is defacing the divine in his own soul, and shutting up one great avenue between himself and heaven. Not the less faithful shall be to the daily duties of life, that we draw constant delight from the infinite beauties which bestow our path, or spread over and about us, or can commune with the great soul of the universe through the mystic writing of his word of genius and power. Rather shall we help us to behold the pure ideal of a life, and to exhibit something of its picture in our own. There was truth in the fancy of the author of "Margaret," who makes Beauty a fourth sister in the group of Faith, Hope, and Love, created in them, and receiving her life from the breath of God. If in childlike unconsciousness and docility we take her hand, she will lead us to the temple of that high sisterhood, where we may dwell with them and receive the ministrations of each; but if we reject her guidance, we try to compel her to follow in the way of pleasure, or to the bowers of ease, she will desert us, leaving a soulless countenance left in her stead, to deceive and mislead us. Sooner or later shall we discover our folly and mistake. To know and receive her gifts we must love her for her own sake and unselfishly. So it is with all the bounties of Heaven. There is good in all the universe of God which had it a voice, could not say truly, "that loveth self more than me is not worthy of me." So is it true that he who loves all good more than self, will make himself most worthy of love.—*Pa. Freeman*.

PAPER.—Contemplate the various uses to which paper is applied, and reflect upon the materials out of which it is manufactured. There goes a fellow weaver an old ragged shirt and a pair of breeches—in a trice they may be sold to a paper maker, and perhaps in a very few weeks this old, dirty, ragged shirt will spread before some beautiful girl in the shape of a neat gift-edged billet-doux for her lover! Or the old breeches may be converted into wrapping paper, and develop some choice confectionary for a lady's wedding. Or again, the old shirt or breeches may be ground up and converted into printing paper, and mayhap

your hand, and be thrilled with ecstasy at some soul-stirring effusion impressed thereon, through the skill of the paper-maker and printer. Old breeches and such, are not to be sneered at. Paper-makers and printers honor and esteem them.—*Mechanic & Farmer.*

Horrible.—A correspondent of the chronotype at Plymouth, N. H. under date of February 3d says:

"A Special Session of the Common Pleas Court for this County, was brought to a close, last evening, and the *Reverend Ezra Dudley*, a clergyman of a neighboring town, has been found guilty of the MURDER OF HIS WIFE, on the evening of the 5th of March last; murdered cruelly and brutally that she might be "out of the way" of his connection with another woman for whom he had entertained a most gross and unhalloved affection. This piece of diabolism was worked off in the midst of a "Revival," and it was on their way home from an evening prayer meeting, that this wretch clasped and ordered and concentrated fingers about the throat of his defenceless wife, until she ceased to breathe."

SMALL CONVERSATION.—Fuseli had great dislike to common-place observations. After sitting perfectly silent for long time in his own room, during the "bald disjointed chat" of some clericalers-in, who were gabbling with one another about the weather and other topics—interesting a nature, he suddenly exclaimed, "What had pork for dinner to-day?" "Dear Mr. Fuseli," said a remark "Why, it is good as anything you have been saying for the last hour."

UNSKISS CIGARS.

AARON HINCHMAN,
**BOOK AND FANCY
JOB PRINTER**
S. J. L. H. O. H.

ALL kinds of Plain and Fancy Job work done at the Office of the "Homestead Journal," on a short notice and on the most liberal terms.
Office one door North of E. W. Williams' Store
January 3rd, 1848.

**DRY GOODS & GROCERIES,
BOOTS AND SHOES, (Eastern and Western.)** Drugs and Medicines, Paints, and Dye Stuffs, cheap as the cheapest, good as the best, constantly for sale at
TRESCOTT'S
Salem, O. 1st mo. 30th.

DAVID WOODRUFF,
MANUFACTURER OF
CARRIAGES, BUGGIES, SULKIES,
A general assortment of carriages constantly on hand, made of the best materials and in the neatest style. All work warranted.
Shop on Main street, Salem, O.

C. DONALDSON & CO.
WHOLESALE & RETAIL HARDWARE MERCHANTS
Keep constantly on hand a general assortment of
HARDWARE AND CUTLERY.
No. 18, Main street, Cincinnati.
January, 1848.

FRUIT TREES.
The proprietor has on hand a handsome lot of **FRUIT TREES**, comprising Apple, Pear, Peach, Plum, and Cherry trees, and some Grape Vines and Ornamental Trees, all of which he will sell on reasonable terms at his residence in Goshen, Mahoning Co. 43 miles north-west of Salem
ZACHARIAH JENKINS, Jr.
Aug. 11th, 1848.

IMPORTANT NOTICE.
Pelton's splendid outline Maps, Baldwin's pronouncing Geographical Gazetteer, &c. "Naylor's" system of teaching Geography for sale by J. Hambleton of this place. is also prepared to give instruction to classes, or to individuals who wish to qualify themselves for teaching the science of Geography according to this new, superior, &c. (where tried) universally approved system. Address by letter or otherwise, Salem, Co., O.
Oct. 6th, 1848

Agents for the "Bugle."
—OF—
OHIO.
New Garden; David L. Galbreath, and John.
Columbiana; Lot Holmes.
Cool Springs; Mahlon Irvin.
Berlin; Jacob H. Barnes.
Marbleboro; Dr. K. G. Thomas.
Canfield; John Westmore.
Lowellville; John Bissell.
Youngstown; J. S. Johnson.
New Lyme; Marcena Miller.
Selma; J. Thomas Swayne.
Springboro; Ira Thome.
Harveysburg; V. Nicholson.
Oakland; Elizabeth Brooke.
Chagrin Falls; S. Dickinson.
Columbus; W. Isaac Russell.
Georgetown; Ruth Cope.
Bundysburg; Alex. Glenn.
Farmington; Willard Curtis.
Bath; J. B. Lambert.
Ravenna; Joseph Carroll.
Wilkesville; Hannah T. Thomas.
Southington; Caleb Greene.
Mt. Union; Joseph Barnaby.
Malta; Wm. Cope.
Richfield; Jerome Hurlburt, Elijah P. Lodi; Dr. Sill.
Chester Mt. Roads; Adam Sanders.
Painesville; F. McGrew.
Franklin Mills; Isaac Russell.
Granger; L. Hill.
Hartford; G. W. Bushnell, and W. J. Bright.
Garrettsville; A. Joiner.
Andover; A. G. Garlick and J. F. W. more.
Anchor Town; A. G. Richardson.
INDIANA.
Winchester; Clarkson Puckett.
Economy; Ira O. Manly.
Penn; John L. Niehmer.
PENNSYLVANIA
Pittsburgh; H. Vashon.